

long established and well known institution for more than thirty years, in the United States and the British American provinces. It has aimed to re-
cure the confidence by an honorable and fair
ment of its contracts; and owners of
are assured that all fair claims for losses
policies will be liberally adjusted and
paid. Public buildings, manufactorys,
machinery, dwelling houses, stores, mer-
chandise, furniture, vessels on the
water in ports, &c., will be insured
as the risk will admit. The following
constitute the board of Directors: —

JEPHALET TERRY, Esq., President.

W. Huntington, Charles Boswell,

Day, Henry King,

S. Morgan, Calvin Day,

Goodwin, Daniel Day, Jr.

E. G. BOLLES, Secretary.

LYMAN, Assistant Secretary.

Applications for insurance may be made

in the office of the Company at Hartford

in the principal towns and cities

of the country.

ETNA INSURANCE COMPANY,

PORATED in 1819, the purpose o-

f being against loss and damage by fire only;

\$250,000, secured and vested in the best

manner—offer to take risks on terms as

other offices. The business of the

is principally confined to risks in the

and therefore so detached that its capital

is used to great losses by sweeping fires—

the company is kept in their new

state street, where constant attendance is

the accommodation of the public.

K. Bruce,

Miles J. Tuttle,

Tudor, John L. Boswell,

Craft, Elzear Flower,

Thomas, Elizabeth J. Bulkley,

Hudsonbridge, Roland Mather,

Church, Edwin G. Ripley,

Hamilton, S. S. Ward,

& Tyler, Henry Z. Pratt,

Buel.

THOMAS K. BRACE, President.

S. L. LOOMIS, Secretary.

The Etna Company has agents in most of

the States, where no agency is es-

tablished.

The office is open at all hours for the

conduct of business.

H. Clark, John Harburtion,

H. Northam, Eliza Peck,

Kellie, Thomas Belknap,

Humphrey, A. G. Hazard,

J. H. Greene, Elzear Seeley,

Thrall, Mark Howard,

Hills, John W. Seymour,

A. Ward.

D. W. CLARK, President.

W. M. COXON, Secretary.

April, 1850.

PROOF IN WASHING-

ETTS' AMERICAN CLEANSING

FLUID.

A SUPERB ARTICLE.

can save thousands of the labor of

by the use of this Fluid. In accordance

the directions it is warranted not to

clothes or eat the hands, and as it dispen-

the use of the pounding barrel and wash

the attendant hard labor and wear of

the case with which an ordinary wash-

will be found truly surprising—

will be as white and clean as those

in the usual way, and as the expense is

than that of the soap ordinarily used, it

will be found that housekeepers will find

to their advantage to use it.

What was to be expected in view of the foregoing facts.

Can our brethren, in view of these facts,

find any just occasion for wonder or com-

plaint at the note of "surprise," and "alarm,"

and "disapprobation"—and which might easily

be construed into "censure,"—which was

sounded in every part of the land, when in

the face of these acts and declarations of the

Society, and what were understood to be

their own solemn assurances, that nothing of the

kind was contemplated, an effort was started

and vigorously prosecuted to involve the So-

ciety in this very measure? We verily be-

lieve that in calmly looking at this whole pro-

ceeding in its various bearings and aspects, they

may find abundant occasion in the manner in

which it has been met by their brethren, not

for complaint, but for the reverse. Although

we have noticed in some of the periodicals

expressions of severity which we would gladly

have seen omitted, and which we are aware

may easily be quoted and used, when taken

apart from other facts, in a manner adapted

to send out a different impression from the

one here expressed, we believe that even

these have been far less frequent than might

reasonably have been expected. Nor has our

attention been directed to anything which

is, in our apprehension, half so objectionable

in this respect as some remarks occurring in

this very address of Dr. Cone, in which these

expressions are complained of. What is said,

for example, respecting the "difficulty" which

he had experienced in "maintaining that

Christian fellowship" which is so desirable and

profitable, with some very valuable brethren" in "New England," on account of what was,

at least in their apprehension, merely a differ-

ence of opinion as to the most suitable method

of promoting the work of Bible distribution,

with the accompanying insinuation as to the

possible "cause of their still calling him

"Brother Cone," however may have been

overlooked and excused, and suffered to pass

unnoticed, was certainly very far from being

adapted to promote the spirit which it is ever

"so desirable and profitable" to "maintain"

among brethren. We can hardly persuade

ourselves that Dr. Cone would be willing that

those now adhering to the Society should re-

gard his refusal longer to co-operate with it in

the work of Bible distribution, as a sufficient

ground for "difficulty" on their part, in main-

taining towards him the "Christian fellow-

ship" of which he speaks. It has not been

without much hesitation that we have con-

sented to allude to these remarks; but as a par-

CHRISTIAN

SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE, AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM PAYABLE IN ADVANCE.

VOL XXIX.

THE CHRISTIAN SECRETARY
Is published every Friday Morning, at the Office
corner Main and Asylum Streets.

TERMS.

Subscribers in the city furnished by the carrier at Two Dollars per annum.

Papers sent by mail at Two Dollars in advance, with a discount of twelve and a half per cent., to Agents becoming responsible for six or more copies.

Advertisements inserted at the usual rates of advertising in this city.

Communications, in order to insure an early insertion, should reach us as early as Tuesday or Wednesday morning, and addressed to BURR & SMITH, post paid.

ROBERT NOURSE,
GENERAL AGENT.

From the Watchman and Reflector.

Statement of the Position of the
Am. and For. Bible Society, and
of the Grounds of its Recent

Action.

Declaration made to the Legislature of New York.

In illustration of the declarations made to the public with regard to the circulation of the Scriptures in the English language, it may suffice that we refer to a document sent to the Legislature of the State of New York, in 1845, by the Board, and signed by the principal officers of the Society—Dr. Cone's name being at the head of the list,—in which an assurance was given, that whatever advantage may now be taken of the precise phraseology in which it was expressed, could only convey to the mind of the reader the distinct and definite impression, that the Society had no intention of putting forth an altered version of the English Scriptures, which would inevitably be represented as a "Baptist Bible;" and that it was important to avoid giving even the "color of probability," to this "unfounded charge;" as there was not in reality "any difference of opinion," distinguishing the Society from the American Bible Society, upon the point of "confining the circulation in the English language to the commonly received version." If these declarations, put forth before the whole Christian community and the world, are not decisive as to what might be regarded as the policy and province of the Society, and what might be expected, especially from those whose names were affixed to this document, it is impossible that language can be made a vehicle of thought. Nor is it sufficient that it is now urged that they were "not so understood" by some of our brethren. It may justly be claimed that they ought to have considered the sense in which they would inevitably and necessarily be understood by the public, and have guided their action accordingly.

What was to be expected in view of the foregoing facts.

Can our brethren, in view of these facts, find any just occasion for wonder or complaint at the note of "surprise," and "alarm," and "disapprobation"—and which might easily be construed into "censure,"—which was

sounded in every part of the land, when in the face of these acts and declarations of the Society, and what were understood to be

their own solemn assurances, that nothing of the kind was contemplated, an effort was started and vigorously prosecuted to involve the So-

ciety in this very measure? We verily be-

lieve that in calmly looking at this whole pro-

ceeding in its various bearings and aspects, they

may find abundant occasion in the manner in

which it has been met by their brethren, not

for complaint, but for the reverse. Although

we have noticed in some of the periodicals

expressions of severity which we would gladly

have seen omitted, and which we are aware

may easily be quoted and used, when taken

apart from other facts, in a manner adapted

to send out a different impression from the

one here expressed, we believe that even

these have been far less frequent than might

reasonably have been expected. Nor has our

attention been directed to anything which

is, in our apprehension, half so objectionable

in this respect as some remarks occurring in

this very address of Dr. Cone, in which these

expressions are complained of. What is said,

for example, respecting the "difficulty" which

he had experienced in "maintaining that

Christian fellowship" which is so desirable and

profitable, with some very valuable brethren" in "New England," on account of what was,

at least in their apprehension, merely a differ-

ence of opinion as to the most suitable method

of promoting the work of Bible distribution,

with the accompanying insinuation as to the

possible "cause of their still calling him

"Brother Cone," however may have been

overlooked and excused, and suffered to pass

unnoticed, was certainly very far from being

adapted to promote the spirit which it is ever

"so desirable and profitable" to "maintain"

among brethren. We can hardly persuade

ourselves that Dr. Cone would be willing that

those now adhering to the Society should re-

gard his refusal longer to co-operate with it in

the work of Bible distribution, as a sufficient

ground for "difficulty" on their part, in main-

taining towards him the "Christian fellow-

ship" of which he speaks. It has not been

without much hesitation that we have con-

sented to allude to these remarks; but as a par-</

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY

HARTFORD, FRIDAY, OCTOBER 11, 1850.

The New Version.

We perceive from a communication of Dr. T. J. Conant, published in the *Baptist Register* of last week, that his relation to the *Bible Union* has been misapprehended. In connection with some remarks upon the proposition "not to reuse the common English Scriptures," to which he considers there are "many serious objections," but to "prepare a new and independent version as has been done in other languages by distinguished scholars on the continent of Europe," for the purpose of rendering more clear many parts which are obscure in the common version, particularly in the "poetical portions." He has the following excellent remarks respecting the received version, which we commend to the attention of our new version brethren.

"I wish to correct the impression, given in your paper of last week, that I have already engaged to prepare a new version, or a revision of our received version, of the holy scriptures. It is true that I have been invited by the Board of the *Bible Union* to undertake this work, and that I have been strongly urged to do it. I have myself felt, and have expressed, a very deep interest in the proposed service. Could the relations of the Union to the *Bible Society* be so adjusted as to prevent division among brethren, I should certainly rejoice to see the work undertaken by some competent scholar, on the principles on which such an one would consent to engage in it, and any aid in my power should be freely given him. Whether, under present circumstances, I can myself undertake this work, is still doubtful.

I take the opportunity to make a few suggestions on this subject which is now occupying so much feeling in our denomination. It strikes me that in the discussion of it, much needless anxiety has been betrayed for the fate of our common English version. That version is as safe in the hands of the Anglo Saxon race, as the inspired originals are in the keeping of the church. For more than two centuries, it has been the only authorized translation of the scriptures wherever English is spoken; the authorized translation, because all denominations have united in making it their common standard of appeal in religious discussion. With claims thus established on the confidence of all, it can never be superseded as the common English version, the family Bible, and the Bible of the pulpit. It has become the common treasure of all who speak our language, and of none more than of our own denomination.—Baptists will never yield their common right in the Bible of the people. They have always appealed to it, as the only and sufficient guide on all questions of religious duty, and they will continue to do so.

It must be conceded too, that the version is worthy of the place, which certainly nothing but its signal merits could have given it, in all the churches of the Anglo Saxon race. Its general correctness is acknowledged by all competent judges, as well as its fidelity to the whole system of revealed truth. Not less essential, in writings professedly divine, is the impress it bears on the spirit and tone of the original. It owes this excellence to the character and circumstances of those early translators, in whom it says "the word of the Lord was precious; there was no open vision;" for the people. They felt the worth and the power of divine truth, and sought for it a worthy expression and embodiment in the simple majesty of their noble Saxon tongue. It was the massive, truths of scripture, for which they were concerned; not the force of a particle, or a microscopic shade of meaning. Their minds felt the elevating influence of the truth which they contemplated; and its contemplation inspired them with a worthy utterance. Faithful expression of a writer's meaning, as well as thought, is essential to accuracy in translation; and is no, where so indispensable as in a translation of the divine word. Accuracy alone will not insure this. The features of a countenance may be given with faultless accuracy of drawing, and yet its characteristic expression be wholly lost; while the very soul that animated those features may be made to speak through them again, with far less pretension to minute mechanical correctness. Who would exchange the free and noble form, in which our common version preserves the massive sentiment of scripture, with its Oriental spirit and tone, for the tame correctness, the pedantic nicely, of some modern attempts in translation? The gracious Lord forbid that his word should be spoken to us on this wise!

It has also historical claims, which no other English version, however excellent in itself, can ever command. It marks the most interesting era in Anglo Saxon Christianity and civilization; when the Bible was at length given to the common people, and the layman as well as priest, prince and peasant, might read in their own language the wonderful works of God. It has hence become interwoven with the whole fabric of our religious literature, and in some degree with the whole literature of language. It has, moreover, become interwoven with the very organism of religious life. From it, for more than two hundred years, we have received our religious ideas; it has furnished expression for our religious experience, form to our exercises of devotion, and every sentiment of piety is linked with its simple, nervous language. Nor should we forget the great service which it has rendered, and will still render, in fixing and preserving our language in its original simplicity and purity. It may be hoped that the use of many of its words and forms of expression unflinchingly fallen into desuetude, may yet be revived through the influence of the better taste which has begun to prevail, and that the language may thus recover some of its choicest treasures."

Yours respectfully, H. A. WATERMAN.

Woonsocket, R. I., Oct. 7th, 1850.

Eighty Years Ago.

The first volume of the *Life and Writings of John Adams*, is just from the press. It is principally occupied with his Diary. In June, 1770, he passed through Hartford, on his way South, and he gives many interesting incidents of his journey.—He says—

"At eleven o'clock, arrived at Wright's, in Wethersfield. I have spent this morning in riding through paradise; my eyes never beheld so fine a country; from Bissell's, in Windsor, to Hartford ferry, eight miles, is one continued street, houses all along, and a vast prospect of level country on each hand; the lands very rich and the husbandry pretty good. The town of Hartford is not very compact; there are some very handsome and large houses; some of brick. The State House is perfectly large, and looks well. I stopped only to eat my horse and get my head and face shaved, and then rode to Wethersfield, four miles on the west side.

"Here is the town of America in America; nothing can exceed the beauty and fertility of the country. The lands upon the river, the flat low-lands, are loaded with rich, noble crops of grass and grain and corn. Wright says some of their lands will yield two crops of English grass, and two tons and a half at each crop, and plenty of aftercrop besides; but they must be nicely managed and largely dunged. They have in Wethersfield, a large brick meeting-house, Lockwood the minister. A gentleman came in and told me that there was not another such spot in America, as this Wethersfield, excepting one at Hadley; and that Mr. Ingersoll, the stamp-master, told him he had never seen in Philadelphia nor in England, any place equal to Hartford or Wethersfield."

The opposers of a future retribution render the text found in the above mentioned chapter, "Fear not them that scourge the body, but cannot take the life; but rather fear him who is able to destroy both the life and the body in gehenna." They construe *apokleino*, which is twice used in the original, first to scourge and then to take the life; and here permit me to state, other and very different words are rendered "scourge" in the New Testament, while *apokleino* never has such a significance in a solitary instance. Indeed I may safely put all reasonable doubt to rest, and at all hazards shun a tiresome prolixity in establishing the point in question, by adding a single example, which contains *masago*—to scourge, and *apokleino*—to kill, to slay, to put to death!—And they shall scourge him and put him to death, and the third day he shall rise again." Luke xvi: 33. Now if

Slave Catching.

If the law makers at Washington had attempted the task of making a law for the express purpose of stirring up the mind of the North to the subject of slavery, they could not have devised one that would have accomplished the object so effectually as that which was designed to promote harmony between the two sections of the country, under the title of the "fugitive slave bill." That bill possesses the peculiar properties of exhibiting slavery to a people who were not remarkably friendly to the world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

The fact that the world does not understand

the law of God, is the cause of all the trouble.

One of the most pleasant and profitable sessions

of the New Haven Baptist Association, which we

have ever attended, was held with the Baptist

church in Deep River, on Wednesday and Thurs-

day of last week. A delightful preparation for the

services of the Association was enjoyed on Tues-

day evening, in listening to a sermon before the

Ministerial Conference, by Rev. H. Miller, of

Meriden, from 1st John iii. 1. "Therefore the

world knoweth not us, because it knew him not."

New Haven Association.

The Double Execution at New Haven.

PALMIS OFFICE NEW HAVEN, Oct. 2, 12 M.

At 11 o'clock this forenoon, Henry Leander Foote and James McCaffrey were executed in the jail yard, New Haven—the first for the murder of a young girl named Emily Cooper, and the second for the murder of Mrs. Anne Smith, on East Rock, near this city. Mrs. Smith's husband was also killed at the same time, and it is supposed by the same hand.

Religious services were had in the prisoner's cell at an early hour. Both prisoners expressed contrition, but McCaffrey denied his guilt to the last.

They were brought out of their cells at ten minutes before 11 o'clock, attended by the clergy.—McCaffrey by the Rev. Mr. O'Reilly, Catholic.—He said nothing to the spectators, but continued ejaculating, "Oh God! 'Oh Christ,' etc. At one minute past 11, Sheriff Palmer stepped on the

CHRISTIAN SECRETARY.

Items of the Week.

WICHENSTER, (Va.) Sept. 27, 1850.

WEATHER AT CLEVELAND.—We find the following despatch in the Buffalo Express of Wednesday:—

"A very severe shock of an earthquake was felt in this place this morning about twenty minutes past six o'clock, which lasted nearly two seconds and then gradually died away. A very sensible trembling could be felt by any person standing upon the ground in Euclid about 8 miles east of this city. The shock was sufficiently violent to throw crockery from shelves. We also learn by a gentleman from Beres about twelve miles S. W., that the shock was sufficient to awaken persons from a sound sleep."

SHIP BREST.—Extract of a letter dated India River, Florida, Sept. 20, 1850.—Philadelphia for Mobile was run ashore on the 24th of August, three miles from Indian River outlet, in consequence of the lime taking fire. She was on fire two days previous to her coming ashore. A very trifling part of her cargo was saved, and that in a damaged state. The vessel is now under water."

A new hotel is to be erected at Saratoga Springs, which, if the assertion of a correspondent of the New York Herald be correct, will be of colossal dimensions. It is to extend 500 feet on one street, 2000 on another, and 1500 on a third, with a piazza 4000 feet long. The whole establishment will accommodate 2500 persons, and will cost, exclusive of pleasure copy.]

During her sickness, as Christian friends came to see her, she spoke of her friends, and seemed desirous to recover if it was the Lord's will, in order that she might instruct her children in the ways of the Lord, but as she drew near the grave, she was enabled to resign herself and her family and all to the Savior's hands, desiring to depart and be with Christ which is far better."

"Jesus can make a dying bed feel soft as downy pillows are."

Also, Samuel Weston, infant son of Dr. Stephen C., and Fanny A. Weston, died Sept. 6th.

"They die in Jesus and are blest."

"How kind their slumbers are,

From sufferings and sin released

And freed from every care."

[Baptist Register, and Watchman and Reflector.

pease copy.]

Receipts for the week ending, Oct. 9, 1850.

Jesus Dickinson to 16 v 14; Celia Ann Costs to 30 v 14; Stephen C. Weston to 31 v 14; H. Gardner to 30 v 13; Joseph Clark to 1 v 14; T. Woodruff to 1 v 13; Wm. Butler to 31 v 13; Rev. Wm. Harris to 1 v 14; L. Brooks to 1 v 14; Henry Albro to 31 v 13.

COMFORT FOR THE AGED.

The Montreal Transcript, one of the best papers in Canada, speaking of Wistaria Balsam of Wild Cherry, June 19, 1849, says:

"We believe it to be generally recognized as a useful medicine by medical men, and we can state with perfect truth and sincerity, that in one case with which we are more particularly acquainted, that of an old gentleman at least eighty years of age, residing a few miles from this city, who is troubled with a sore in an ankle, complaint, the most decided relief is derived whenever he makes use of the Balsam, in the advanced period of life which he has arrived at, may be considered as an unanswerable proof of its virtues."

[From the Boston Daily Bee.]

From some little experience of our own, we testify the superiority of the Balsam of Wild Cherry, and we have been repeatedly assured by quite a number of our personal friends who have used it with success in pulmonary complaints, the phthisic, asthma, night sweats, &c., that they regard it as one of the most beneficial remedial agents of the time."

Set W. Fowle, Druggist, No. 138 Washington street, Boston, Mass., is the sole proprietor of the original receipt for the manufacture of the genuine medicine, and supplies both at wholesale and retail and of whom agencies can be obtained.

Look out for imitations and counterfeits. Remember the original and only genuine article, always bears the written signature of L. BUTTS, up on the outside of the wrapper.

EDWARD BRINLEY & Co., Boston, Sole Agents.

For sale by S. Coville Co., Wm. H. Ally, and Druggists, Boston.

500

All Wool Long Shawls, comprising a variety of the celebrated Bay State Shawls, with the newest styles of French and Scotch—among the most splendid assortment of Shawls ever exhibited in Hartford, and sold rapidly at astonishingly low prices by

OLMSTEAD THACHER & GOODRICH.

Sept. 20 30

TO MUSIC TEACHERS,

LEADERS OF CHOIRS,

—AND—

ALL WHO ARE INTERESTED IN MUSIC.

The subscribers keep constantly on hand a full case of the following popular Music Books, Sacred, Secular, and Juvenile, all of which will furnish by the Hundred, Dozen or Single, on low terms as can be procured in this city or elsewhere.

Sacred Music.

Golden Lyre, Cantica Laudis, Mendelssohn collection, Root & Sweitzer's collection, Bay State collection, New Carmina Sacra, White's Melodist, American Vocalist, Duley's, Hayden collection, Chorals for the Church (in press), Taylor's Sacred Minstrel, Carmina Sacra, Pastry, N. Y. Choral, Timbrel, Zeuner's Musical Magazine.

120 Extra Paris Brooch Long Shawls—the most superb qualities, and of the celebrated new "flower patterns" so much admired.

2 Cartons Lyons Brooch Long Shawls in white, Black and Drab grounds.

5 Cartons Broche square shawls—in great variety of style and price.

2 Cartons "Palm" Cashmere Shawls—all colors.

Highland Mantle Shawls.

10 Extra super saxyon Mantle Shawls, of the finest texture in the "Royal Stewart's" Argyle pattern.

50 Glasgow Mantle Shawls in great variety of size, quality and style.

50 Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

Case 1015 yards wide Glapis—new and fashionable styles at 75 cents a yard—a great bargain !!

40 p. Changeable True Satins—in every combination.

10 p. Elk and Colored Watered Silks.

OIL BOILED Gre de RHINES.

15 p. Brilliant Jet Gre de Rhines—warranted in oil—the best possible texture and lustre.

WATERED IRISH POPLINS

12 p. Real Irish Poplins—superb styles.

10 p. Elk and Colored Watered Silks—1 yd. wide.

SHAWLS.

25 p. Extra Rich Taffetas in Chine and Brocade designs—the costliest fabrics imported.

50 p. Cameleon Brocade, Changeable and Glass.

CHRISTIAN SECRETARY.

Psalm.

For the Christian Secretary.
"HERE WE ARE LIKE BIRDS OF PASSAGE."

BY REV. A. P. VIETS.

Here we are like birds of passage;
Said a sage when growing old;
Time to us still bears the message,
Which those lips of wisdom told:
Each succeeding age replying,
Echoed by each passing day;
Ever onward, onward flying,
Pass the sons of earth away.

Here we are like birds of passage,
And the season tells us so;
Summer's ended,—Autumn leaves us,
And with these the songsters go.—
Late they came with notes so cheering,
When the warm young spring was here;
One, by one, now disappearing,
As the wintry days draw near.

Here we are like birds of passage,
Short on earth our longest stay:
We are strangers and sojourners,
As our fathers in their day:
And like shadows fleetly gliding
O'er some bright and sunny stream,
Of us all, there's none abiding,
Life is but a passing dream.

Here we are like birds of passage,
And this world is not our home;
Here we're no continuing city;—
O, then why, some towering dome
Build we here, and lay our treasure,—
Fond desires, and hopes pursue!
Ere they yield the promised pleasure,
We must bid them all adieu.

Here we are like birds of passage;
Find we an unfriendly clime?
Patient wait, with meek endurance,
Biding our appointed time,
Be of our days of pain and sorrow!
But a moment! for to-morrow
Brings release,—we fly away!

Here we are like birds of passage,
Which departing, do not die;
But seek out some summer climate,
Happier 'neath some some brighter sky:
We from earth and time removing,
Do not die, to be no more;
And if good, still happy living,
E'en more blessed than before.

Here we are like birds of passage,
Hastening to a clangorous clime?
May our destiny,—inspiring
Hopes and purposes sublime!
Give our souls celestial pluming,—
Fledge, with wings for brighter skies;
There, to range the ever blooming,
Flowering Fields of Paradise.

Here we are like birds of passage,
On life's narrow verge we stand;
Near, and nearer is the hand.
To that land of sacred story,
Blissful clime of pure delight,
Home, and rest, in noontide glory,
May our spirits wing their flight.

Religious and Moral.

For the CHRISTIAN SECRETARY.
Ministerial Correspondence.

BRO.—: You request me to draw your moral portrait. I will in a future communication, Deo Volente, Id est; if you can bear to have your hair combed out straight, albeit many can see their shadow, feed their substance. I shall notice you complaints, sound and silence them.

1st. Your deacon—You say, "the rules of the church, and is a terror to the flock." Reply. Every shepherd needs a watch-dog. The deacon is a greater terror to the wolf. You say, "I want a deacon bone of my bone, and flesh of my flesh." You may add, spirit of my spirit. Esau was twin brother to Jacob, yet Esau was a hairy, and Jacob a smooth man. The same is true of you and the deacon. Jacob took, did not bruise his heel. Esau sought, did not take his head. I heard our good Missionary preach how Jacob met, and treated Esau: he presented him with drove after drove, drove after drove, until he drove the devil out of him. I saw your deacon at your late convention; his chin is long which brings his mouth into the middle of his face. When he lifted upon me the light of his countenance, his daguerreotype left this impression; a blunt, plain, honest man, without partiality, and without hypocrisy. Deacons do not always understand ministers. A minister once preaching, observed: "Commentators do not agree with me." Next day his deacon called, stooping under a well-filled bag: Parson, you said yesterday, common-taters did not agree with you; I have brought you a bushel of Irish-whites.

2d. Your salary. You say, "tis not equal to your necessities." You need at least an hundred dollars more; your people can pay it easier than you can do without it. Reply. I hope the people will pay it; or, God banish your desire for it.

The mention of salary, reminds me of the saddle. In days of yore, a clergyman arose and saddled his horse. His limbs were long, for the good man stood high, and his understanding reached a great ways—but the stirrups of his borrowed saddle were short, so that his knees formed an acute angle, something resembling a grasshopper's. His abdomen and posteriors, showed a man of much bottom, (and indeed in those days light men were lightly esteemed) the priest-ridden animal, and he that sat upon him were seen, but the saddle could not be seen ('tis forsooth, his reverence said 'twas felt) on his return.—He made the same complaint of the saddle, you do of your salary, not enough of it. But the lender said to the borrower, "the saddle is large enough for a common man, but a man may become too large for his saddle."

YOUNG DIVINES.—When one hears a Deacon who has just been ordained, and whose only authority to preach is a license from his Bishop, which can be recalled at any moment, speaking with an assumed though indescribable air of affected contempt, for all the works on theology which are not three hundred years old we are reminded of what is said to be a fact in natural history, that a wasp is actually larger when it leaves its cell than it ever is afterwards.—*Chr. Witness.*

WICKED BUT NOT ASHAMED.—I never wonder to see men wicked, but I often wonder to see them not ashamed.—*Swift.*

Boys, if you would be honored when you are men, take care of your conduct now.

Position of Louis Napoleon.

The question of what is to be done with respect to the prolongation or non-prolongation of Louis Napoleon? tenure of power, and to the revision of the Constitution, occupies the leading minds of the French Republic. As to the way in which rival parties would each solve these questions for themselves, there is little doubt; but persons best acquainted with the state of opinion in France see no chance whatever of a speedy upshot in favor of either Imperialist ambition, Legitimist pretension, or Orleanist restoration. M. de Lamartine has reappeared upon the scene with suggestions touching the present crisis. Beginning with demonstrating the impossibility of restoring either monarchy or empire, he advocates the maintenance of the Republic. He looks upon a revision of the constitution in the light of a national necessity. He regards it as the mission of a new Constituent Assembly, to restore universal suffrage, but purged of abuses; to re-establish two Chambers; to replace the Council of State with an elective Senate; to declare the re-eligibility of the actual President; to prolong his term of office; and, finally, to appoint a provisional executive.

2d. Your salary. Be content with the crumbs that fall from your master's table, and be more concerned for the salvation of your flock, than for the salary of its shepherd. Your people pay you gold, silver, and precious stones, and will give you wood, hay, &c.

3d. Your call to preach. Peter doubted his call, and went back to his former calling, but caught nothing but a cold, and wrapped his fisher's coat about him; a cold precedes a consumption, and consumption death. You will soon have a recall, for God will soon call the laborers and idlers too. Then pennies on the second Sunday in 1852, will, M. de Lamartine is persuaded, descend from his presidential chair on that day, and resume his station of a private citizen. M. de Lamartine overooks the circumstance, however, that Louis Napoleon's term of power expires.

4th. Weep not, bereaved parent; it is well with thy child. Think of it as growing up and being educated in heaven, beyond the infirmities which attend earthly relationships; destined, perhaps, to become a ministering spirit to you yourself in your declining years, breathing its soft influx like a balm from Paradise. May this beautiful thought visit your mind and bid you 'weep not.'

5th. Weep not! the falling leaf gives promise of the unfolding bud. The scene of decay and desolation with which each successive Autumn surrounds us, is the herald of the new renovation of spring.

Behold the worm whose world is the leaf on which it crawls. Such is man living on earth. Behold its chrysalis; emblem of death. Behold it again, burst into energy and glory, become the beautiful winged creature joyfully roaming the genial air! Such the spirit, while the body rests in peace within the tomb.

Rev. Joshua Young.

Death of Children.

No afflictive event in this life brings with it, can bring with it, consolation so comforting, so satisfying, as the death of a child. Harmless as a dove, innocent as a lamb, how suitable to become an angel! From a world of trial, temptation and sin, of blight and decay, to a world where angel-care directs its tottering steps. Left to grow upon earth, its life, how cold it might have been,

How dark, how deeply stained with sin,

With weariness and tears.

How precious the thought that these tender flowerets of hope are not so much nipped and withered by death as transplanted to a heavenly garden, there to flourish in brighter bloom and to inhale a sweeter fragrance, through ages unknowing of an end!

Then 'weep not,' bereaved parent; it is well with thy child. Think of it as growing up and being educated in heaven, beyond the infirmities which attend earthly relationships; destined, perhaps, to become a ministering spirit to you yourself in your declining years, breathing its soft influx like a balm from Paradise. May this beautiful thought visit your mind and bid you 'weep not.'

Weep not! the falling leaf gives promise of the unfolding bud. The scene of decay and desolation with which each successive Autumn surrounds us, is the herald of the new renovation of spring.

Behold the worm whose world is the leaf on which it crawls. Such is man living on earth. Behold its chrysalis; emblem of death. Behold it again, burst into energy and glory, become the beautiful winged creature joyfully roaming the genial air! Such the spirit, while the body rests in peace within the tomb.

Rev. Joshua Young.

Kindness.

This word seldom begins an article in a newspaper, but 'cruelty,' or 'murder,' more often instead. It is a pleasure to record an act of kindness; painful that we have not frequent opportunities. Yet such an act made our heart glad, filled it with a new love for our kind, only a day or two since. A School girl, about ten years of age, was passing, with a smaller school-girl in her arms, whom she carried with much difficulty, for the weather was sultry. Other children were in company with their books in their hands. The whole party stopped to rest under the shade of a tree. Just then a gentleman observed the group.—His attention was particularly attracted by the child, still supported by the arm of her friend. 'What's the matter, My little Miss?' he inquired in his kind soft tone. 'She's sick sir,' replied the friend. 'And are you taking her home?' 'I'm trying, sir.' 'How far off does she live?' 'Down by the Long Bridge.' 'A mile or more! and you would carry her through the hot sun! no shade on the way, either!' 'I must try, sir,' answered the school girl. 'No you must not,' said the kind gentleman, 'it would kill both of you.' A carriage passed at this moment. A word and a wave of a waving arm caused it to draw up to the pavement. All the party entered it, and all right merrily, except the sick one, but even she looked up with a faint smile, fixing her large, tender eyes on the face of the stranger. The driver had been instructed fully as to his destination, had been paid, too, and now drove away. 'Poor girl!' said the gentleman, to himself, in a low voice. 'Good by, sir' said all the children, in high tone.—*Washington News.*

FROM THE STATE OF MAINE

The attention of the reader is called to the following certificate of a remarkable cure effected by using only five bottles of Sand's Sarsaparilla.

SIDNEY, (M.) April 15, 1850.

Messrs. A. B. and D. Sands: Gentlemen—

This is to certify that the subscriber, of Sidney, County of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until February. In January my legs were so swollen I could not get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sand's Sarsaparilla. I had a few bottles of it, and a friend who had a large quantity of it, gave me a few bottles; and it seems to me to be a great improvement. It acts simultaneously upon the stomach, the circulation and the bowels, and thus three processes, which are ordinarily the result of three different kinds of medicines are carried on at the same time through the instrumentality of this one remedy. There are many ways of relieving pain for the time being, but this is the only way of removing disease. No medicine, we imagine, can remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, etc., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sand's Sarsaparilla, which gently stimulates while it disengages and expels from the stomach and bowels all that is irritating, and at the same time removes the various poisons. Its action is such that it meets and neutralizes the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this triple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellency; and we have only to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity itself of its real value.

FROM THE STATE OF MAINE

The attention of the reader is called to the following certificate of a remarkable cure effected by using only five bottles of Sand's Sarsaparilla.

J. C. JACKSON, M. D., Medical Examiner No. 168 Main-street.

Hartford, Aug. 16, 1850.

P. CANFIELD, Agent, No. 5, Asylum-st.

SILAS CHAPMAN, Merchant, No. 1 Central Row, New-Haven.

RESPECTFULLY tenders thanks to those who have heretofore been his patrons, and pledges his best endeavors to merit a continuance of their favors. His stock of

CLOTHS, DOSEKINS, CASSIMERS, SATIN AND OTHER VESTMENTS,

Embraces at all times the most rare and desirable styles the market affords. No exertion is spared to obtain the various novelties that appear, and constantly maintain as reasonable and complete a collection as the most strenuous will procure.

GARMENTS thoroughly made and trimmed in the neatest and most fashionable style, at prices, worthy an examination before purchasing elsewhere.

W. B. T. PRATT, President, and the public generally, are invited to call at the CORNER, No. 1 Central Row, south of State House.

Feb. 15, 1850.

ly49

THE BAPTIST SCRIPTURAL CATECHISM.

HAVING examined the Baptist Scriptural Catechism prepared by Rev. H. C. Finch, we cordially recommend it to the churches, believing it to possess peculiar excellencies; among which may be mentioned the following:

1. It is based upon the catechetical plan of instruction.

2. The general use of Scriptural language in the answers.

An important peculiarity of this work is, that it contains an extended collection of the *lessons of Christianity*—a department of Biblical instruction which has been too much neglected.

We earnestly hope that it may be generally adopted by our Sabbath Schools.

S. H. Cone, Pastor of the First Baptist ch. N. Y.

S. Remington, " Station st.

John Dowling, " Broadway "

W. S. Clapp, " Olive Branch "

Levi Parmely, " Shiloh "

A. D. Gillette, " Eleventh "

R. T. Middleitch, " Phil-

Faith, N. J.

Baptist ch. Morris-

town, N. J.

David B. Stout, " 1st Baptist ch. Middle-

town, N. J.

Wm. H. Turton, " Baptist ch. Eliza-

bethown, N. J.

J. M. Carpenter, " Baptist ch. Perth

Amboy, N. J.

John Teasdale, " Baptist ch. Schoo-

ls Mt., N. J.

H. V. Jones, Pastor of the Baptist ch. Piscataway, N. J.

D. Henry Miller, " Mt. Olivet ch., Yonkers, N. Y.

Sam'l White, " 1st Baptist ch., Staten

Island, N. Y.

D. F. Leach, " Baptist ch., Port Jer-

ry, N. Y.

C. W. Waterhouse, " Baptist ch. Piermont, N. Y.

E. E. Taylor, " Strong Place, Bap. ch.

C. A. Buckbee, " Baptist ch. Conway,

L. O. Grelot, Missionary to California.

The first volume is designed for the younger members of the Sabbath school, and the language is simple and plain. Price 60 cents a dozen.

Volume second is for those more advanced, and contains review of the doctrines and evidences of Christianity. Price \$1 20 per dozen.

EDWARD H. FLETCHER, Publisher,

Aug 2 4 141 Nassau st. New York.

BOOKS AND STATIONERY.

The subscriber has on hand a large supply of

Books and Stationery which will sell on the

most favorable terms.

Merchants, School Committees, etc., supplied at

the lowest price.

W. J. HAMERLEY,

180 Main st.

A. C. GOODMAN & CO.

HAVING relinquished the general Book and